

THE CHRISTIAN SUN.

IN ESSENTIALS, UNITY; IN NON-ESSENTIALS, LIBERTY; IN ALL THINGS, CHARITY.

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CARDINAL PRINCIPLES.

1. The Lord Jesus is the only Head of the church.
2. The name Christian, to the exclusion of all party or sectarian names.
3. The Holy Bible, or the Scriptures of the old and New Testaments, a sufficient rule of faith and practice.
4. Christian character, or vital piety, the only test of fellowship or membership.
5. The right of private judgment and the liberty of conscience, the privilege and duty of all.

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Sufficiency.

A little love, of Heaven a little share,
And then we go—what matters it? since where,
Or when, or how none may afoetime know.
Nor if Death cometh soon, or lingering slow,
Send on ahead his herald of Despair.

On this gray life, Love lights with golden glow
Refracted from Thy Source, his bright wings throw
Its glory on us, if Fate grant our prayer
—A little love!

A little; 'tis as much as we may bear,
For Love is compassed with such magic air
Who breathes it fully dies; and knowing so
The Gods all wisely but a taste bestow
For little lives a little while they spare
—A little love,

—N. Y. Independent.

How, When, Where, Why.

You ask me how I gave my heart to Christ?
I do not know.
There came a yearning for him in my soul.
So long ago,
I found earth's flowers would fade and die,

I wept for something that could satisfy;
And then—and then—somehow I seemed to dare
To lift my broken heart in prayer.

I do not know—
I can not tell you how;
I only know
He is my Saviour now.

You ask me when I gave my heart to Christ?
I can not tell.

The day, or just the hour, I do not now
Remember well.

It must have been when I was all alone,
The light of his forgiving spirit shone
Into my heart so clouded o'er with sin;
I think—I think—'twas then I let him in.

I do not know—
I cannot tell you when.
I only know
He is so dear since then.

You ask me where I gave my heart to Christ?
I cannot say.

That sacred place has faded from my sight,
As yesterday

Perhaps He thought it better I should not
Remember where. How I should love that spot!
I think I could not tear myself away,
For I should want forever there to stay.

I do not know—
I only know I cannot tell you where;
He came and blessed me there.

You ask me why I gave my heart to Christ?

I can reply:

It is a wondrous story; listen while

I tell you why:

My heart was drawn, at length, to seek his face;
I was alone, I had no resting place;
I heard of how he loved me, with a love
Of depth so great—of height so far above

A human ken.
I longed such love to share;
And sought it then,
Upon my knees, in prayer

You ask me why I thought this loving Christ

Would heed my prayer?

I knew he died upon the cross for me,

I nailed him there!

I heard his dying cry, "Father forgive!"

I saw him drink death's cup that I might live;

My head was bowed upon my breast in shame,

He called me—and in patience I came.

He heard my prayer!

I cannot tell you how.

Nor when nor where;

Why, I have told you now.

OUR CHIP BASKET.

Bob Ingersoll is reported as greatly rejoiced over the various trials and charges of heresy and heterodoxy among the preachers. Bob thinks, perhaps, that it is his heaven that is working. It is a great pity that men will break loose and run after false gods and worship and adore brazen images set up in the Temple of the Lord, but Bob has nothing to do with the scholarly scepticism of professional students who have forgotten more of the Bible than per hips Bob knows. Bob is now airing himself and giving his opinion of what constitutes orthodoxy and its opposite. The Atlanta Journal is correct in saying that "when Christians split their churches by unseemly quarrels the infidel gets in his work."
—Wilmington Messenger.

Referring to the case of Rev. Dr. Briggs,

the *Church Eclectic*, an Episcopal magazine, expresses the hope that his church will deal gently with the erring professor. Dr. Briggs is quite willing to be tried. If he teaches heretical doctrine for the truth he deserves to be disciplined, if the doctrine is really contrary to the standards of his church. The *Church Eclectic* says this, and it is in Christian spirit.

"The Presbyterian body is one of the staunchest, most conservative, and least secularized forms of Christianity in this land, and it is not going to give way to every sudden fad of so-called modern thought. Yet the threatened demolition of 'Bibliolatry,' as he calls it, does seem to bring back 'church authority' a little to the front."

We suppose as able an exegete and profound a scholar as Professor Briggs knows right well just what the standards of his church teach. Knowing this, if he teaches false doctrine or tries to destroy in any way the authority of the Christian Scriptures, he ought to be willing to retire and not wait to be put out.—*Ex.*

—o—

The General Assembly of the Presbyterian church, recently in session at Detroit, put itself on record on the question of worldly amusements. The committee on worldly amusements reported through Dr. Torrence, of Ohio. They do not say that the theater and dancing are wrong in themselves, but that their accessories often are. Cards derive their chief attraction from the element of chance in them. They hope progressive euchre is diminishing. The civil courts have decided it to be gambling. Recommended that deliveries of past assemblies, especially that of 1879, be re-affirmed, and one against progressive euchre be adopted. We are glad to see the assembly take a stand against these popular sins, only we wish it had been even more pronounced. To say a thing is not, or may not be, wrong in itself, but wrong in its accessories, is, in our judgment, to say the least, a partial abandonment of the strong fort against the evil complained of—and that shows a weakness that should not appear in a Christian assembly when the forces marshaled so boldly on both sides in the church of which the assembly is the representative. There is no danger in a lion if he be securely caged, but a lion let loose in a community is a very dangerous thing. To argue that there is no harm in the lion, but in his "accessories"—his liberties with victims within his reach—would be as absurd as possible. True, it may be that the dance and the card table are harmless of themselves, but who ever heard of either without the presence of their accessories? Is there a dance where the people are quietly seated in dignified conversation? Certainly not. The same is true of the card table. A dance without its accessories is no dance; a card table without the cards and players is not a card table. The play and its accessories go together, or they are not.

A Day at Morehead City.

In company with Rev. W. G. Clements the writer ran down to Morehead one day last week to be present at the meeting of the Association of County Superintendents of N. C., which meets annually during the Teachers Assembly.

The ride of six hours to Morehead and the stay though short, were very pleasant and we hope that something was learned from what we saw and heard.

The first thing that attracted our attention worthy of note, was the fine crops—especially the corn—in eastern Carolina. These were surprisingly fine and the great green fields of growing corn and cotton contributed much of beauty and inspiration to the scenery along the way. There are very few people in the world who are entirely dead to the charms and fragrance of flourishing crops and rich harvest fields. They bespeak nature's richness, man's industry and God's bounty.

The N. C. Teachers Assembly which now owns a large building at Morehead City, has grown to be a great affair and was said to be more largely attended this year than ever before. In-coming and out-going trains were crowded and there were some thousand or more visitors present each day. Although almost all classes from childhood to old age were represented, the teachers of this and other states were in the majority. Here teacher meets with teacher and discusses all phases of teaching, and "many other things too numerous to mention."

The work of the assembly is quite varied. Many and important are the questions discussed. Resolutions of sundry kinds and qualities are draughted, discussed and adopted. I remember one now that was discussed and adopted which was considered by some quite important. It was to the effect that the late war between the states shall not be called the Civil War, but the War for Southern Independence. Our readers will please note this and not make a mistake hereafter in speaking of the war. Call it by its proper name, now decided upon or you may be laughed at.

The Assembly has been entertained by some of the ablest speakers and educators of this and other states. Not the least noted of the speakers for this session was the great pulpit orator of New York—the well known Dr. Talmage. His lecture was on "Blunders" and was greatly enjoyed. Some however, were disappointed over his effort.

Morehead City is a fine place in more respects than one and the teachers were fortunate we think in selecting such a place for their annual gathering. The spacious hotels—The Atlantic and the Newberne—

furnish ample room for the hundreds of visitors and the excellent facilities for sailing, surf-bathing and fishing lend much enjoyment and recreation to the pleasure seekers. We hardly see how one could attend a session of the assembly without being refreshed and benefitted. Especially is it of benefit to the teachers. After ten months confinement in the school room, it is invigorating to spend a few days at such a place. Then so many able questions are discussed directly pertaining to their work, and so many pleasant acquaintances are formed and, too, of that class which is directly interested in each others labors, trials and pleasures.

But beside these instructive and elevating phases of the Assembly, there are other phases which we must notice. In the great Atlantic Hotel is a spacious ball room. Here the gayeties and festivities of many of the young people are indulged in. The band plays, the waltzing and dancing go forward and the card tables are surrounded with seemingly merry groups. Well we suppose they were merry—some of the gentlemen we know were exceeding jovial and hilarious—it is not the first time strong drink ever had that effect upon those who drink it.

Well, we like to have a pleasant time and like to see people enjoy themselves, but the extremes to which it is carried at Morehead City is, to say the least of it, utter shame, ridiculous, immoral and vicious. If there is anything elevating in two dozen young men taking two dozen young ladies in ladies in their arms and swinging them across a room in rapid pace we failed to see it. Then to this add the compound, ladies in evening dress with "low neck and short sleeves" (or to tell the truth about it many of them with "no neck and no sleeves") and gentlemen with breath of alcoholic odor of several drinks burden and you have some idea of the picture. We wonder if those ladies know that those gentlemen—many of them—finished up the "gayeties" of the evening, by getting on a "big drunk" (as they jocosely termed it) and gambling over cards until the break of day. This may be a phase of modern "society" and we suppose it is, but if the flesh and the devil are not its chaperones we are no judge. We know it is neither a mark of wealth, knowledge or fame to be engaged in such, for many of those we saw, happening to come under the circle of our acquaintance, had not a superabundance of either; while many we knew had all these were not engaged in it. God forbid that any of our readers should ever engage in such and the sooner the Teachers' Assembly omits it out as poisonous and nauseating, the better for it—that is according to our way of thinking.

J. O. A.

Sun Rise Gleams.

He who does nothing is very near doing ill.—*Montaigne*.

Noble thoughts can come only from a noble soul.—*William Mathews*.

'Tis a mercy to have that taken from us that takes us from God.—*Venning*.

Inaction is the symbol of death, if it is not death itself.—*Alexander H. Stevens*.

Incline your ear, and come unto me; hear, and your soul shall live.—*Isa. 55:3*.

Calumny would soon starve and die of itself if nobody took it in and gave it lodging.—*Leighton*.

Most people would succeed in small things if they were not troubled with great ambitions.—*Longfellow*.

That is in any case a poor door through which to escape from misery, through which infamy enters.—*Hugo*.

It is the greatest possible praise to be praised by a man who is himself deserving of praise.—*From the Latin*.

Do all that you can to stand, and then fear lest you may fall, and by the grace of God you are safe.—*Edwards*.

Not what others think of us, but what we are able to think for ourselves, is the true life of our life.—*Dean Stanley*.

It is in the nature of men and things that education, no less than religion, must be personally experienced to be of largest benefit.

Tears are not manly! Well, the highest type of manhood that ever blessed earth with his presence wept on more than one occasion.

A man may be right in feeling the world can do without him, but every man ought to feel that the world needs the best efforts of his life.

Angry passion is a fire, and angry words like breath to fan them together; they are like steel and flint sending out fire by mutual collision.—*Jeremy Taylor*.

Absolutely stationary in religion we cannot be. We must either advance or recede. If Christians are not growing in grace, they are certainly relapsing.

Tongue cannot describe the love of Christ, finite minds cannot conceive of it, and those who know most of it can only say with inspiration that it "passeth knowledge."—*Payson*.

One of the fearful features of all sin consists in the fact that every sinful action which one does naturally disposes him to do another like action. Thus the case goes from bad to worse, at each step of the progress becoming worse, until final and absolute ruin is the result. The self-perpetuating and self-intensifying power of sin is written upon the experience of the human race.—*Independent*.

Make Home Happy.

Let us suggest some things which may tend to promote the happiness of home.

1. Each in the home circle must have a benevolent spirit, or have a disposition to make the rest happy. If one is heedless of the wishes of others, but tenacious of his own gratification, he acts on a selfish principle, which can sunder all human ties. A benevolent spirit will lead to frequent self-denial for others' good, and it is the cornerstone on which the happiness of home must rest.

2. Avoid the positive causes which tend to mar the peace of home. Everything which will be likely to displease, if unnecessary should be avoided. The happiness of a day may be destroyed by a single word or action, and repetition may keep a family in constant turmoil. Small things may embitter life. He who would knowingly give unnecessary pain is wanting in human feelings.

3. Each must have a forbearing spirit. No one that knows himself imagines that he is perfect, even as a social being. He needs the forbearance of others, and must be willing to extend it to them. To ask perfection in others when one has only imperfections to give in return is not a fair exchange. There will often be difference of opinion, but there need be no alienation of feeling. Let the judgment lean to the side of charity, and what charity cannot cover let forbearance excuse.

4. Be ready to ask forgiveness. Many are too little to do this. But nothing can so stamp one's character with the seal of true greatness as a free, open, penitent acknowledgement of a wrong, whenever it has been done; and whenever such spirits are together, harmony cannot be broken, though the house is small.

5. Cultivate an open, communicative spirit. An open expression of thought and feelings leads to a wider comparison of views, to more intelligent judgments, and to a knowledge of one another which removes distrust, and forms the only true basis of mutual confidence and sympathy. Minds cannot flow into one another unless they are open and communicative. Most subjects may be familiarly conversed upon if the spirit of reserve should be characteristic. If not, it stops the spontaneous outflowing of feeling and thought; it deadens sympathy, chills affection, and thus breaks the sweetest charm of home.

6. Another requisite is the faithful performance of relative duties. Every social relation invites corresponding social duties. Husband and wife, parent and child, brother and sister, owe to each other respectively the duties of those relations. It is a fundamental law in all the relationships of society that

they involve reciprocal duties which balance one another. And if a person sustain a relation and neglect its duties, he violates the very principle of harmony in the social system. He disowns his own nature. He is worse than an infidel.

7. Cultivate a relish for useful knowledge. Some of the family at least have leisure. Let them so use it as to increase the common stock of knowledge. If a family dwell only on the routine of daily affairs, or on events of mere local importance, their minds will want vigor and scope. The hour of leisure will drag heavily. Life will pass in a dull monotony. Home will be wanting in attractiveness. But enlarge and elevate the thoughts of the home circle, and it will give vigor to the intellect and freshness to the feelings; it will awaken the spirit of inquiry, prompt to diligent reading and study, and pour into the daily conversation vivacity, variety and elevated sentiment. Let young minds grow up surrounded by a spirit of intelligence which reads, which investigates, not mere news of the day, but that which is of substantial importance,—the very kernel of truth. It is dangerous to the happiness of a family if its leading members sink into mental sluggishness. Many a young mind has sought low and vicious excitement abroad for want of proper mental employment at home.

8. Cherish the social affections. Nothing can supply the want of these. They give to domestic life its bloom and fragrance. Under their influence every burden is light, every employment is cheerful, every care is sweet. Without them all mutual service is a kind of task work, and life itself cold and cheerless. A sense of duty, however strong, is not sufficient. A determination to do just what one is obliged to do in the thousand little cases of domestic life, overtakes the conscience, and leaves little room for the play of the affections. These are not altogether spontaneous. They may be cherished directly by little attentions, and kindnesses which feed them; indirectly by avoiding whatever drains up their life,—seeking pleasure abroad apart from the family, self-indulgence, too absorbing pursuit of wealth or honor, anything which does not give room for the growth and play of the social affections.—*Boston Star*.

The Privilege And Duty Of Missionary Work.

A man, even in the Cabinet of the United States, feels it quite an honor to have been placed there, and considers it a very great privilege to do something in that position. How much more then should those who engage in work in God's Cabinet feel it a greater honor and a greater privilege to do something in that high calling. When we engage in God's work, we know we are do-

ing some good for humanity, for ourselves and for our God.

See how pleasant it is to know that you have been the means of saving a soul in this, a Christian land. How much more so to go to foreign fields and there be an instrument in bringing thousands of poor souls out of the mire of ignorance, degradation, sin and death, and placing their feet on the solid rock of God's salvation, so they may go on in their upward march to glory. Then what a pleasure it will be to hear the welcome words. "Well done thou good and faithful servant, thou hast been faithful over a few things; I will make thee ruler over many, enter thou into the joys of thy Lord." Oh! what a joy it will be to gather around the throne of God, and unite in singing praises unto the Lord. When a man knows he will reap a bountiful harvest, he takes pleasure in preparing the soil and in sowing the seed. He toils patiently from morn till night, and when the day's work is over, he lies down in peaceful slumber, because he is confident of the promised reward. God has promised us that if we will work in his vineyard, there shall be an abundant harvest, and we shall at last reap our just reward. If we fill these conditions we may be sure to receive the reward, so let us go, or send laborers in the foreign fields to prepare the hearts of the poor heathens, and there to sow the seed of the gospel; and with the showers of God's blessings and the sunshine of His love, they will spring up in the hearts of the heathens and bring forth much fruit for the glory of God and for the upbuilding of His cause in foreign lands. God rewards every good act man does, so let us encourage laborers to go work in his vineyard where they may do so many good acts and save thousands of souls from eternal damnation and thus add bright and shining stars to our crowns. And the reward will be a home in Heaven where there will be everlasting peace, happiness and love. We have seen what a pleasure it is, but to show you that it is not only a privilege but also a duty let us see what 1st. Chron. 16:24 says: "Declare his glory among the heathen; his marvelous works among all nations." This is a direct command for laborers to go as missionaries into heathen lands and to preach the word of the Lord and Savior, Jesus Christ.

When we can save a soul from everlasting punishment and fail to do so, we are held accountable for the sin of omission.

We know it is our duty to go, or send laborers to tell the heathen of their sad condition and to show them the way to life eternal, and if we fail to do this, their souls will be required at our hands. Also Ps. 96:10 says: "Say among the heathen that the Lord reigneth: the world also shall be established that it shall not be moved:

he shall judge the people righteously." This also is a direct command to us. Then Ps. 46:10 says: "Be still and know that I am God; I will be exalted among the heathen, I will be exalted in the earth." Now He has commanded us to go preach to the heathen that His name should be exalted, and if we neglect this duty, we shall not hear the welcome words: "Well done thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many, enter thou into the joys of thy Lord"; but we shall hear those terrible words: "Depart from me ye cursed into everlasting fire, prepared for the devil and his angels."

May God grant that, by our good works and earnest actions, this sad condemnation may not fall to our lot.

ELIJAH MOFFITT.

The Church Has Failed.

We have a class of grumblers who claim that the church no longer meets the wants of the masses, and they do not attend her services. These grumblers are divided into two classes:

1. The agnostics who claim to have outgrown the Bible and Christianity, and no longer need the aid of Christ. He was a wise teacher, did much good; but made many mistakes, and the educated world has outgrown him. What have these wise men to give us in the place of the gospel of Christ? They land the oriental religions in the fashion of Sir Edwin Arnold in his "Light of Asia," and would have us believe that Hindooism is almost if not quite equal to Christianity, from the ethical point of view. What have they to say respecting the heated opposition by the leaders of the Hindu community in India to the proposed law changing the age of consent? A mild, half-way effort to protect young children from nameless outrage is resisted on the ground that such a law is in direct opposition to the tenets of the Hindu religion! As the *Indian Witness* justly remarks, this one fact in oriental life suffices to refute all the vain imagination of skeptical writers in the west.

What is needed is not a new religion, nor a revival of Hindooism; but for these learned men to learn that the religion of Christ alone can meet all the wants of man's higher nature. Then they will join with Peter in his answer to the question of the Master, "Lord to whom shall we go? Thou hast the words of eternal life." Humility is an excellent grace.

2. The second class among those who think that the church no longer meets the wants of the masses are those who have adopted a sordid philosophy and are living up to it. Christianity is not friendly to their theories of life and their daily practice. Its teachings rebuke them for the life they are living, and for this reason they seldom attend

church. The moral atmosphere there is depressing to them and they feel that the current is against their plans and desires. They feel more comfortable with their set, and in their club room; hence they claim that the doctrine and services of the church are at fault. Where is the change needed? Should the teachings of the church be changed or the philosophy and plans of the grumblers? Which? There can be no good understanding between the church and this class until one or the other changes. If these grumblers will put the law of God in the place of their carnal desires; if they will break off the vices and self-indulgence and injustices which they now have, practice, and seek to do the will of God, they will find that the church is right and they are wrong, and that is a help to every virtuous soul. The other method of bringing the church into harmony with self-indulgence would sink it to the level of worldliness and rob it of all redeeming and reforming power. The church is right and the grumblers wrong.

J. MAPLE.

Why Cannot Laymen Pray In Public?

Some of them can; a great number of them cannot. Why is this? Is it because they have not the power of speech? Not by any means. We are well acquainted with men who can gabble all day long about things pertaining to their farm or work-shop or store, but just call on them in prayer-meeting to lead in prayer and they make more blunders and murder the English language worse than a newly arrived foreigner. This, indeed, is a rather bad sign. It is a sign that men do not pray much in private. It is a sign that they are not accustomed to exercise themselves at the proper time in prayer to God. If a man cannot pray in public, mark it down that that man prays none in private. A man in the habit of talking to God a great deal in secret can talk to him openly also. The force of habit is as obvious in prayer as it is in preaching, lecturing or acting. "Practice makes perfect" is the old adage, and a very true one it is.

As a general thing the more a man does of a certain line of work, the easier it becomes to him. He acquires a slight, a grace which becomes a second nature with him. The more a person practices oratory the greater will be his ability for speaking in public. So, also, the more a person practices praying the more easily and fluently he can talk to God.

It always seemed strange to us why anyone who claims to be a follower of the meek and lowly Savior should refuse to pray in public. We have seen professed followers of God time and again asked to be excused from praying, when their pastor at the close of his sermon or on some other occasion asked them to lead the audience in prayer. We have

heard the doctrine advocated, and quite frequently by ministers of the gospel that some had a talent for one thing and some for another thing—that some had a talent for praying in public and some did not. In regard to the talent for praying we claim that every man who has the power of speech has also the power to pray. Christ did not tell his disciples that he endowed some of them with the ability to pray and withheld this endowment from the others, but he commanded them unqualifiedly to watch and pray lest they should enter into temptation. "Men ought always to pray and not to faint,"—should not always be on their knees engaged in the very act, but should ever be ready and willing to pray at the proper time. A man is a very poor Christian indeed, who does not daily talk to his God and his Savior. We have little faith in a man's religion that does not make him bow the knee every evening when he retires from the duties and cares of the day, and every morning before leaving his bed-room to enter upon another day's work. If a man fails to do this, we cannot see how he can expect to be successful in the temporal labors of life or how he can expect to be blessed spiritually.

What we need in the church today is more layman who don't mind praying, who do not act as though they were ashamed to talk to God, or afraid to tell him of their needs and return to him their thanks. We need more laymen who have back-bone enough to gather their families around the family Bible at night and spend a few moments in religious worship at the close of the day. When a man gets to praying he also gets to acting, and that is what moves the good work along. Let us have more praying men and women, those who pray at home and are so accustomed to home worship that they do not feel embarrassed when it falls to their lot to conduct religious exercises and then instead of having so many lazy, inactive members in our churches, so many dead branches to the vine, we will have plenty of live, active members, willing and ready to put their shoulders to the wheel and move the different enterprises along.

HERBERT SCHOLZ.

Courtesy at Home.

Courtesy is that delicate attention to the feelings of others that leads us to avoid any act or deed that can cause them pain or inconvenience—to give others the kindly care that will add in every way to their comfort and happiness and keep all around us in a state of pleasant feeling. The foundation of courtesy is unselfishness and a desire to please.

Where can its influence be more grateful and more lasting than at home? Who can so well appreciate the pleasures of courtesy as those with whom we are in daily intercourse? Consider the charms that would be diffused in our homes if every member made it a rule

to observe all the kindly courtesies of life, making the same effort to be agreeable to each other, as they would feel bound to make in a social circle of friends and acquaintances.

Many persons who are the very cream of politeness in company, at home are petulant, rude and tyrannical, keeping the atmosphere that should be most serene, clouded and dull; carrying the face that beams with smiles outside with gloom or indifference inside, giving abroad smiles and courtesy, and carrying gloom and rudeness home to greet those who are dearest to them).

It is not enough to refrain from actual unkindness or gloom; real kindness and cheerfulness must be exercised to make our homes what they should be—the brightest spots on earth. The man who will carry a costly bouquet to a mere acquaintance, and allow his sister to move a heavy piece of furniture, is not a true gentleman, though his manners abroad be the most polished in the world. The talents or accomplishments that will charm a circle of friends, will surely make home happier if displayed there.

Courtesy at home is the true, inborn politeness of heart, that will make a man carry to his mother the book she has expressed a desire to read, invite his sister to take a pleasant walk or drive, play for an hour with little ones, assist his younger brother with a difficult lesson, watch the plates at the table to supply them with what is within his reach, and refrain from any rudeness, sarcasm or vulgarity that can wound or annoy others. Happy is the home where selfishness is not allowed to enter, and where gentle, forbearing courtesy is the rule of all, where the happiness of all is the consideration of each one.

There the father enters to find his arrival expected with loving welcome, to give his praise for meritorious acts or words, and to receive the respectful affection of his children. There the mother rests from weary work in the active willingness of her children to share her burdens. There sisters and brothers unite in loving emulation, to win the smile of their parents, to make each other happy by loving words and thoughtful acts.

"The mild forbearance at a brother's fault.
The angry word suppressed, the taunting thought
Subduing and subduing, the petty strife
Which clouds the colors of domestic life;
The sober comfort, all the peace that springs
From the large aggregate of little things
On these small cares of daughter, wife, or friend,
The utmost sacred joys of home depend."

W. H. ALBRIGHT.

Elton College Monthly.

Four Things About the Japanese.

There are four things that Japanese love very much indeed. I do not mean to say that they don't care for any other things; but I do say they appear to me to have a passion for these four, and I think it would

puzzle a philosopher to say which is liked the most. I would very much like to know, but as yet have not found out. The four things are tea, cake, flowers and tobacco. Everybody keeps tea in the house, even the very poorest will offer you a cup of their joke green tea when you call at their houses. The rich keep a superior quality. It does not matter whether the water boils or not, the hot water is poured on the leaves and tea is at once served out into little cups; at many large shops it is ready for use all day long, so that if you go to buy a good supply of articles, or have spent much money there before, you are most sure to be treated at least one cup of the merchants' tea, for the Japanese kettles work hard. In traveling the Jinrikisha and Buses stop to rest and drink. Some is also brought out to the passengers on a little tray, upon which you are desired to put two or five cents, then when you get to the hotel it is again the first thing brought you, and in the morning before breakfast, also when your visitors come to see you, they are very politely offered some tea. I remember when I first traveled in Japan, I got so tired of it that I longed to see and taste some coffee. The accompaniment to tea is cake of various kinds, shapes, quality and size. It is not always that we get cake when we have tea, but all who can afford it have it on hand. Some cake is beautifully ornamented. A visitor takes one in general, unless pressed to take more. But some of the cake or biscuits, as we should call them, are very poor indeed, also many of the Japanese sweets have quite an unpleasant taste and will sometimes turn bad but our friends eat it all up, a thing which is not generally expected to be done. We have found it a very easy way of getting the people to meetings sometimes. Give it out that after a certain meeting there will be some tea and cake, a little paper bag perhaps for each, it must be a very important thing to keep them from coming. I have seen them sometimes smile at each other over the matter as though it were a wonderful prize coming instead of five cents worth of cake.

The next almost idolized thing is flowers. There are very few houses indeed without a flower garden either in the front, back or side. Even in some of the busy public streets you may see a piece of ground from three to four feet long outside of the window fenced round with bamboo with pretty flowers growing in it. It is quite an adornment to a room to have even a few of the plainest flowers in it. In this month, April, the cherry blossoms are out which above all others seem to be the most admired. It is the general topic of conversation. Many take pleasure trips during the cherry blossom season, fairs are held, tents put up under the trees, numbers of people can be met go-

ing to where these trees are almost daily, but strange is the fact there is so little fruit. I enquired about it one day and was told that the Japanese did not care so much for the fruit as the flower. One more thing to show how fond these people are of flowers. One day when I was leaving a meeting an old lady gave me a few packed up in paper, saying that "if I took them into the train uncovered the people would want them, as they liked them so much and became so excited over that kind," they were large red ones with but little smell.

Now I come to the tobacco, one of the things I am glad to say that I dislike so much, but the Japanese love it intensely. There is a small tobacco hibashi in nearly every house, men and women both carry at their side smoking intensils, and is used in joint partnership with the tea, it is first and last, before and behind of everything in all places, at all times especially in perplexity does the pipe do its speedy work for they are so small that a few whiffs is all they can do at a time. I am sorry to say the women join in the habit freely. One may often meet with a well dressed pretty looking girl and you begin to think she is worthy of the of name lady, she has such a nice manner with her, but it is not many minutes after she has taken her seat in the train with you, before the pipe spoils all in her that you may have thought lady-like.

A. JONES.

Christian Cement.

John Fawcett was persuaded to leave his village church for a charge in London. Five wagons stood at his door loaded with furniture for the removal. The people gathered around their pastor, and begged him to remain with them. He could not resist their entreaty and tears, so he ordered the wagons unloaded, and made up his mind to spend the rest of his life in the little village. That night he sat down and wrote the hymn which has gone over the world:

"Blest be the tie that binds
Our hearts in Christian love.
The fellowship of kindred minds
Is like to that above."

Now what was the tie that bound John Fawcett to his humble people? A tie stronger than the inducement of a large field with greater opportunities for usefulness? Evidently it was the love of Christ. "Jesus Christ in whom the whole building fitly framed to gather," was the bond that bound them. A common purpose, common ministry, will unite us almost as one man.

And the church that is thus bound together will have a powerful influence upon the world. Like the cement in the mosque of Saint Sophia, such unity of heart

fills the world with sweet perfume. Those who pass by enjoy it.

But the love for Christ must be real, in order that the union between Christians may be real. No imitation will do. There is no power in mere hollow expressions of love. There is a Jewish legend which says that the Queen of Sheba tested the wisdom of Solomon by bring'ng him two baskets of flowers; one real the other artificial. They were so much alike that Solomon could not tell the difference. Glancing through a window he saw some bees sipping honey from the flowers outside, and he ordered the servant to open the window. The bees came in and at once decided which were the real flowers by lighting upon them, shunning the artificial. A bee can detect the real flower, and so can we detect real love. When a man is really joined to Christ, those who love the Lord will be drawn to him, and this bond of union is the strongest part of the Christian church. The expression "fitly framed together" is used in another place to describe the joints of the body. You may break the arm above or below the elbow, but at the elbow you cannot break it. The joints are the strongest part of the body, and so the love which Christians have for each other is the strongest part of God's mystical body.—*Baltimore Baptist*.

The Woman's Christian Temperance Union.

This is verily an age of societies, leagues and unions. At present these are almost without number. While some are found to promote others are found to break down certain causes. The crusade against Intemperance to day is powerful, has many able advocates, and its effects must some day be seen and felt by the civilized world. We doubt if this crusade has an abler advocate, a noble champion and a more enthusiastic and successful standard bearer than the Woman's Christian Temperance Union. We are indebted to the *Cosmopolitan Magazine* of N. Y.—July number—for the following facts, put in our own style, which we hope will not prove uninteresting and uninformative to our readers and probably give some impetus and encouragement to the work in our own circles.

The purpose of the W. C. T. U. is the regeneration of society mostly as is thought, by the suppression of the liquor traffic. The original work of suppressing the use of intoxicants has broadened until now it has forty departments, all working however to the same common end. The Union is a lineal descendant of, and sprung from, a woman's crusade that sprang up in the state of Ohio in the year 1873 and like a mighty whirlwind it raged, sweeping in fifty days time over seven neighboring states and

obliterating in its course thousands of bar-rooms and saloons. But as it was only borne upon the wings of enthusiasm and without system or method, it died as quickly as it was born and only the indirect effects were left. Although the crusade itself was dead, a number of devoted, energetic women met about six months afterwards and resolved that the idea involved in the movement should not die. Committees were appointed, a plan of organization was formulated and a call was issued for a National Convention to be held at Cleveland, Ohio, in November, 1874. The Convention met and in it nearly every state in the Union was represented. An organization after parliamentary rules was effected, a constitution framed and resolutions adopted, the gist of which was pledges to labor for the success of temperance "meeting argument with argument, judgment with patience, denunciation with kindness and difficulties with prayer."

The name of Woman's National Temperance Union was adopted with Mrs. Annie Wittenmeyer of Pennsylvania as its first president, Miss Frances E. Willard of Illinois corresponding secretary, Mrs. W. A. Ingham of Ohio, treasurer, and vice presidents from twelve different states.

In addition to the old crusade plan of individual prayer and persuasion for the furtherance of the temperance cause they introduced three new features which were to prove of gigantic strength and worth. First, they established a paper from which sprang the immense publishing house of Chicago sending out annually millions of pages of printed matter besides a paper, the *Union Signal*, which now has a circulation of several hundred thousand. Second, a plan of organization was formed by which every local union however small, is a miniature of the national. Third, an appeal was made to the women of the globe to assist in this battle against intemperance and evils of society, and as a result of this appeal, we have the world's Woman's Christian Temperance Union. This latter embraces active societies now, besides our own, in England, Canada, China, India, Japan and the Sandwich Islands. In 1875 at Cincinnati another resolution was adopted which brought them more closely together on the religious idea. The "noon day prayer" was instituted and since then these women all over the world kneel in prayer at twelve o'clock each day and seek divine help and guidance in their appointed work.

At Newark in 1876 woman's suffrage was discussed, adopted into the platform of the Union and Miss Francis E. Willard, one of the ablest of American women who championed this movement was elected president of the society on the new platform. It is said that the key of Francis Willard's life lies in this; she firmly believes that Eve is

the mate, the equal companion of Adam. Noting that much of the physical suffering, the cowed timidity, of woman, is due to the brutality of drunken husbands, fathers and brothers, she has earnestly espoused the cause of temperance.

In the great St. Louis Convention of the W. C. T. U. in 1884 Miss Willard introduced a resolution declaring that "we will lend our influence to the national political organization which declares in its platform for national prohibition and home protection." This was discussed and adopted—ayes 195, nays 48.

This caused two factions which remained together, however, until 1889 when a few of the opposition party left the Union. Last fall the national convention was held at Atlanta with 406 delegates and presidents of State Unions from thirty-nine states and two territories present. This was a great convention of noble, enthusiastic workers, comprising many of the finest, ablest and best ladies, old and young, in America.

The special endeavor of the younger ladies is to build up, by the influence of its members, a higher standard of personal habits, making total abstinence a fashionable social custom; while the older members concentrate their endeavors under the general heads of preventive, educational, evangelistic, social and legal. These lend their efforts to legislation, poor houses, school rooms, prisons, reformatories, hospitals, and all institutions which are likely to further their cause. "For God and home and native land," is the doctrine of their faith.

By them has the Hillsboro Praying Band grown to a mighty organization comprising 10,000 local unions and a membership of a quarter of a million with an equal number of adherents and honoraries; a society which owns a large amount of real estate, a flourishing publishing house, and which is now erecting in the very heart of Chicago a national temple costing \$1,100,000.

This is an outline, as brief as we could give, of the great work of this union and as long as it continues in the noble work it is now doing let us pray God's blessings upon its noble leaders and the cause they so ably champion and sustain.

O. A.

THE PASTORS' PAGE.

"Plan your work, and work your plan."

I was with Rev. J. W. Fonville at Mt. Zion church in May and administered the Lord's supper. The congregation was large. Bro. Fonville is getting on very well with his work at this place. I learned that the church has raised more than half of the assessments by worthy collections. When the new house of worship, which is incomplete, is finished, it will be a neat, handsome building. I have filled all my appointments

both at Ebenezer and Concord with the exceptions of one Saturday at Ebenezer. At these churches, the work is progressing. At Ebenezer in April, I received one new member into the church. Ebenezer has Sabbath school every Sunday morning, and prayer meeting in the evening.

Yours in Christian work.

THOMAS W. STROUD.

—o—

New England Matters.

We New Englanders feel that, Elon College, at its first commencement, did the honorable and Christian like thing, in conferring the degree of D. D. on the Rev. J. P. Watson, of Dayton, Ohio.

Our good Bro Watson is a native of New England, and has many admirers, in all the New England states. Rev. O. T. Wait, ex-President of Antioch College, is 81 years old. He is "a ready writer," as the readers of the *Herald* well know. He is loyal to the church and "brimfull" of practical ideas. He keeps "abreast of the time," and one would infer from the articles that appear weekly in the *Herald* from his pen, that he is a middle-aged man, full of life and energy! We have many "young old men" in the Christian church in New England. Rev. J. B. Weston D. D., President of the Biblical School, is a native of Maine. He is one of the old men, who don't grow old. We hope the Lord will let us have him many years longer, for we greatly need him. Prof. A. H. Morrill, is a native of New Hampshire. He is in the prime of life,—a little over forty, I think. He was Professor in the Biblical Institute, in Stanfordville, N. Y., some twelve years or more. He has resigned that position, to take the Presidency of Starkey College. I know him well and am very certain that he will be a grand success there.

The Christian churches in New England are modernizing their creeds a good deal, if we are to judge of that fact by their preaching. It is very rare, that you hear a Cong'l or Baptist minister preach a sermon, that antagonizes the views held by the Christian church. The general feeling is,—“let us have peace.” There is peace, rest and hope in our common Savior.

Prohibition sentiment is on the gain. In Maine the hotel men have had to remove their “bars,” and they are thoroughly mad, and have held a convention to devise means for the overthrow of prohibition. Prohibition does prohibit.

Forest fires have done great damage in Maine but the recent rain has extinguished them just as prohibition extinguishes the fires of the still.

The Christian churches in New England are well supplied with pastors who give general satisfaction.

A very fine house was recently dedicated in York, Maine.

H. M. EATON.

Walpole, N. H.

From the Virginia Valley.

DEAR BROTHER BARRETT:—Since sending my communication last week there have been several occurrences that have startled this entire community, and it is to be hoped will cause some at least to consider the power of God, and the helplessness of mankind, to escape his judgments, or hide from his presence. On Friday evening June 19th, this section of the Valley was visited by a heavy rain storm, that in some places partook of the nature of a “cloud burst,” if there be such a thing, at least a vast quantity of water fell in a few hours, and raised the river that flows out of Cootes Gap and caused it to overflow its banks and destroyed much property. So far I have not heard of any loss of life, though it is reported that one house and all its contents was swept away, and a score or more were flooded so that the occupants had to flee to higher grounds for safety. Much stock is reported drowned, and the loss by destruction of crops is heavy. There have been several heavy rains since, and much wind. The wheat harvest is in full operation, crop very fine but much loss no doubt will be sustained by being “lodged,” and down on the ground. On Monday afternoon during a very heavy thunder storm a barn near New Dale was struck by lightning and burned with all its contents, including two horses. The loss falls heavily on a hard working, upright man, in rather limited circumstances. May his fellow farmers show their sympathy in a helpful form. The cherry crop was a good one through this part of the county, but the greater portion of the crop has been lost by the continued wet weather, while in some other parts the “rose bug,” has ruined the crop of fruit, and it is feared by some also the trees; they have also attacked the apple orchards. It is indeed a serious danger that is now threatening the fruit trees and in some localities also the vegetables, from their ravages. The friends of the Christian church near the Plains have made arrangements to hold a series of revival meetings for at least two weeks to begin July 23d, and, if weather does not prevent, last over first Sabbath in August. I have sent out appeals to a number of our able revival workers and hope to secure at least two. Last years meeting at the same place was held as an experiment, and resulted in a gracious revival. The writer was invited by Brother Scott, the pastor, to assist him in the meetings there held. We are hoping for success this year in winning souls and also in raising money to build a house for the Lord there. This we must have soon, or our cause at the Plains will die. I extend a special invitation to every deacon in the Valley conference to try and be present. I am hoping that the time will soon come in this conference when there will be more cooperation between the several churches. Thank the Lord it is growing.

There is much excitement among the religious people over the coming of the Rev. Sam Jones to Staunton to hold a meeting to begin June 28th, and close July 5th. Hopes are entertained of his coming to Harrisonburg before he leaves the Valley.

The first week in July the writer closes his last existing engagement with the church in the Page Valley. Children Day exercises will be held at Leuksville, July 5th, and at night there will be communion. I have no expectation of remaining there or at least not on the terms that others are offering their services for I was told at my last appointment that one man had offered his services for \$50.00 and then give \$10 of that towards paying for the church house. As I have been getting more than that, I do not propose to enter market for “barter.” Brother Barrett remembers the preacher that got the church at — to come down from \$150, to \$72.00 just so that he could run another out of his way. This is one of the greatest causes in some Conferences of low salaries that I know of. On last Friday, June 19th, the writer passed his twenty-first mile stone on the road of age as a minister, having been ordained June 19th, 1870, at Sugar Loaf church, Fayette Co., Pa.

Could the past be recalled, how many blunders might be avoided, but alas the days of the past come not at our call. Dark days, sad days, days of suffering, have been spent on the way, and yet all the way the unerring Guide has led me “to the land I hold to-day.” Four dear children have come and gone away from my home since then, and four are left to cheer my declining days I trust, and now as I look back over the way I have come, I gather fresh inspiration and trust that he who has led me, blessed my feeble labors to the conversion of about 2,000 souls will lead me all the rest of my journey, and whenever I can be of no further use in leading poor souls to Christ—I expect to hear his voice saying “weary child come home.” enter thou into the Joy of thy Lord. That all who read these lines may hear the same welcome invitation is the prayer of

D. A. BARNEY.

Linville, Va.

Topics of Concert of Prayer for July.

1. Prayer for the Mission Board of the American Christian Convention, which holds its annual meeting, July 8th; that they may be divinely guided in adopting plans, and in making appropriations for the work, both in the Home and in the Foreign field.

2. For the conversion of the Jews, the Indians, and for the Japanese, Chinese and other foreigners in America.

SUGGESTIVE PROGRAM FOR MEETINGS.

Sing—“Joy to the World the Lord is come.” Prayer. Sing:—“Whosoever Will.”

SCRIPTURE READING.

1. Example for bringing matters of business before the Lord. ii. Kings 18: 14, 15. Neh. 2:4.

2. Assurance in Prayer. Rom. 8: 31, 32.

3. Spirit in which to work. i. Chron. 29: 9, Mark 14: 8.

4. The object Titus 2: 11, Ps. 14: 7.

5. The boundary of the work. Col. 3: 11, Eph. 1: 10-23, i. Cor. 15: 25.

6. Weapons for Warfare. Eph. 6: 10-18.

Prayers, addresses, and essays descriptive of the people named in topics, their customs religion, etc.

Sing, “The Missionary Call,” By A. T. P.

Tune: More to Follow—in Gospel Hymns.

EMULY K. BISHOP.

Mission Organizer.

127 Williams St., Dayton, O.

The Christian Sun.

THURSDAY, JULY 2, 1891.

REV. J. PRESSLEY BARRETT, D. D., Editor.

EDITORIAL PARAGRAPHS.

Protracted meeting will be commenced at Berea, Norfolk Co., Va., the fourth Sunday in July, conducted by Rev. P. T. Klapp.

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Owing to the fact that two or three columns of ads. have been dropped from this issue you will find more reading matter than usual. If you prefer reading matter to advertisements, send us subscribers and your preference shall be supplied.

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In keeping with the old custom, there will be no issue of the SUN next week. If any are disposed to find fault, all right. Our printers are not machines and enjoy rest as do other human being. But perhaps our readers will enjoy "the rest" as well as our printers.

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Rev. W. G. Clements of Morrisville, on his way to Morehead last week, gave this office a pleasant call, and as usual brought in a list of subscribers. This makes about twenty for this brother since last conference. He is one of the SUN's warmest friends and best workers.

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We were pained to learn of the death of Hon. John M. Moring, of Pittsboro, which occurred at his home Thursday morning, June 25th. Brother Moring was well known to our readers, was an able writer, a successful lawyer and a scholar of splendid ability. He filled many positions of honor, during his political career, being sent to the Legislature several times, and during one session of the House made speaker. He leaves a wife and family to mourn their loss. They have our sympathy and our prayers.

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Wilmington, N. C., may justly be proud of her two dailies—*The Star* and *The Messenger*. One cannot read either without feeling that something profitable has been learned. They are both clean and ably edited sheets. As a teacher of pure, clean morals, we had rather have the Sunday morning issue of the *Messenger* by T. B. Kingsbury, than to have one half of all the other so-called Sunday papers of the south. Long live brother Kingsbury, *The Messenger* and *The Star*. Such journalism deserves long life and strong support.

The Presbyterians of North Carolina, South Carolina, Georgia and Florida have for some years been contemplating the building of a great University. It is to be known as the South Atlantic University. They have already a considerable amount of money secured and a large endowment fund raised. The location is to be decided upon this week. Atlanta, Ga., Spartanburg, S. C. and Asheville, N. C., all offer large inducements for the University. Verily the Southern people are awake on educational matters and the old South is moving to the front in more ways than one. We predict for this University a grand career.

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Evangelist Fife, who, for several days passed has been holding a series of meetings at Greensboro, N. C., was on last week attacked and struck with a cane by one of Judge Schenck's sons. Mr. Fife in his meetings several times made allusions to the part Mrs. Schenck took in chaperoning a party to the Guilford Battle grounds where an all-night dance was indulged in. On failing to retract what he had said, Evangelist Fife was struck and received a severe wound—just back of the ear. The reports are to the effect that much excitement prevailed in Greensboro, much indignation to Schenck family expressed, and great sympathy on the part of the evangelist.

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Our esteemed contemporary, the *Alamance Gleaner* is having somewhat to say about the committee's decision as to the location of the Industrial School for the young ladies of N. C. Well brother, you have our sympathy but it is too late to argue and contend now. Greensboro has the school—or the promise of it and we doubt very seriously if that decision will be revoked. Will it not show a more manly and congenial spirit now for us to go to work and make the Industrial School a success. It is a state institution and every North Carolinian should feel an interest in it. Durham, however, and her excellent people are certainly to be commended for the able fight made to secure the school.

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Prof. E. L. Moffitt is now on a visit to friends and relatives in Wilmington, N. C. He expects to return however in time to attend the dedication of Berea church 2nd Sunday in July and also attend the Sunday School Convention the week following at Bethlehem church, Va. Prof. Moffitt will be at these points and then remain some weeks in Eastern Virginia canvassing for students. He has the cause for which he is laboring—Elon College and her interests—at heart. The Virginia people will find him to be an able and an enthusiastic worker, a gentleman and a scholar. And he will find the Virginia people kind, courteous and hospitable. We expect good results from his labors down there.

It seems that the different denominations of this state are really awakened as to their educational interests and are *doing* something. At the late meeting of the board of Trustees for Trinity College (Methodist) a faculty of seventeen professors were elected besides two additional ones to be elected before the next session opens. Their large handsome buildings are rapidly going up at Durham, where a grand opening is expected next September.

Wake Forest (Baptist) now comes out with some changes in her faculty, an enrollment of over 200 students during the past year and an endowment fund lately increased to considerably over \$200,000.

Davidson (Presbyterian) shows a class of 53 ministers last year and an endowment fund sufficient to pay up all expenses for last year and leave a surplus in the treasury.

What giants of the church these are! And yet, after some, if not all these, had been laboring and struggling for a quarter of a century or more could not show such a record, such progress, such an enrollment as Elon can and does show in one year. Let us thank God and take courage. Surely the Lord is blessing our efforts.

Protracted Meetings.

The season for protracted meetings in most sections of the country in the South will soon be here. Perhaps it would be well for us to consider some few facts in connection with these meetings.

Of course, as is known, the object of these meetings is two fold. First, that there may be a revival, an awakening of interest among church members. Second, that sinners may be directly and personally appealed to and pleaded with to give their souls, their all to Christ and His cause. Now while the latter object may be considered the most important and most strongly insisted upon, yet its success will greatly depend upon, and be somewhat in proportion to, the accomplishment of the first named. If the church of God desires a glorious revival, it must prepare itself and keep itself in readiness for that revival. There must be a revival in the church first. God's people must first awaken to a sense of their duty. They are the light of the world and if that light burns dim, how are others to see how to walk by it? The world is going to look upon and criticise the church member if possible. If the devil can find any weak place in that bulwark behind which God's people are fighting, rest assured he will take advantage and make his attack at that weak point. How often do we hear it said by an outsider "O, I am as good as a certain professor of religion I know, or some church member." While we believe it one of the greatest hindrances to Christianity because there are

church members about whom such sneering remarks can be made, yet what absurd and ridiculous argument it is for an outsider to use. To get any satisfaction from such argument he must reason with himself somewhat after this style of syllogism. "A is a sinful man, but is a church member. I am a sinful man but do not belong to the church. Therefore A will be lost, I will be saved." What logic! What reasoning! Yet there are hundreds of poor souls to day who are arguing with themselves by a chain of reasoning no less binding, and syllogisms, equally as absurd as the above.

Do not understand that such will clear the church member. Woe be unto that member about whom such remarks are made! There is no better time however to stop such remarks than now—by God's help choke them to death by a reformation in your own heart—a change in your own life now.

If there are church members then whose lives have not been exemplary, whose conduct may have been a stumbling block to others, let them set themselves right and now, before God and their fellowman.

The world observes our conduct. The living, moving, acting lessons of God's people are the most impressive. If we live and act one way until the day of protracted meetings begins and then go to the meetings and talk differently from what we have been living, our talking will be in vain—unheeded. Will any reader of these lines be ashamed to speak to a friend or an acquaintance during the meeting, soon to be held because his conduct has not been such during the past year, or years, as to justify him in so doing? God forbid.

Again, the ministers can not do all the work and the effort and influence of each church member is needed. Let us pray God then, to blot out the many transgressions of our life, to make and keep our hearts ready for a gracious out pouring of His spirit, to give us strength and courage for the task before us and that many souls blinded by the darkness of sin may be made to feel the joys and comforts of a crucified Savior's love.

A.

A Brilliant Affair.

On the evening of the 24th, at 8 o'clock, Miss Lizzie L. Jones, organist of the Christian church at Holy Neck, Va., was united in marriage to Mr. D. H. McCullers of Clayton, N. C., a wealthy merchant and farmer. This interesting event took place at the residence of the bride's mother in Nansmond Co., Va. The bride was dressed in a beautiful white China silk, and presented a charming appearance indeed. The groom was dressed in a lovely black suit, and looked

handsome and attractive. The attendants were Mr. Will McCullers and Miss Nannie Jones, Mr. Roberson and Miss Sethanna Norfleet, Mr. P. C. Everett and Miss Willie Rawls, Henry Everett and Miss Rosa Rawls, Dr. J. G. Holland and Miss Debbie Sumner, Mr. Bartlett Beale and Miss Nora Poter, Mr. Samie Poter and Miss Maggie Holland.

Miss Emma Webb played a beautiful wedding march.

The bridal presents were many—valuable and beautiful.

The supper was all that mortals could desire.

The happy couple left early next morning for Morehead City and White Sulphur Springs, to be gone quite a time. May joy and happiness go with them.

M. L. HURLEY.

Elon Notes.

MR. EDITOR:—Since commencement we have not heard much from Elon, so I will proceed to jot down a few notes.

We are not as lonesome here as was expected after commencement.

Hammers are ringing very numerously in our little town. Messrs. Hines and Long's store is going up rapidly, Mr. W. P. Lawrence is superintending the work. I will say just here that Mr. Lawrence was one of our last year's students and is an excellent young man.

Messrs. Hernon & Young and Mr. John Trollinger will erect two nice brick stores this summer. The work on Mr. Samuel Crawford's house is progressing finely.

Superintendent Berkley of the R. & D. R. R. was here Saturday. He will enlarge the present depot and build a ticket office, telegraph office and reception room on opposite side of railroad from depot.

Dr. Long, Mrs. Long, and two daughters, Mrs. Holleman and Lizzie, are visiting Morehead city this week for recreation, etc.

Miss Lizzie Stroud is visiting in Greensboro this week.

Dr. W. A. Graham passed through Saturday on his way home from Asheville.

Dr. Newman's health is improving. He is spending the vacation attending to his cows, chickens, etc.

We were much excited last night about one o'clock. The alarm of fire was given and when we looked out we thought it was Dr. Newman's house, but it happened to be the barn, which was almost consumed when discovered. Fortunately the house was saved by the continued use of the hose attached to the pump. The barn is covered by insurance but don't know about Mrs. Newman's vinegar, etc.

We are having hot days and cool nights and every one seems to enjoy good health. We think our climate is something like that of the extreme western part of the state.

The young men of our town have agreed to write to the SUN once a week and we hope next week to hear from one of our other brothers. I will close. W.

Program for the Deep River Annual S. S. Convention.

TIME:—Friday 12 o'clock, July 24th, 1891.

PLACE:—Christian Union, Randolph Co., N. C.

FIRST DAY.

12:00 m. Convention called to order by the president; Devotional Exercises, by J. R. Commer.

1:00 p. m. Organization and Annual address by Rev. H. A. Albright.

2:00 p. m. Reports of S. S.

2:30 p. m. Report of S. S. Lectures.

3:00 p. m. Subject, Is this Convention necessary? do we see any good results? open Discussion led by T. S. Lawrence.

3:30 p. m. Subject, What can we do to get all our ministers to take hold of the S. S. work, J. R. Parks, C. D. Williams and others.

4:00 p. m. How can we get the General influence of each Section in the S. S. work, Rev. J. S. Lawrence, B. F. Kernes, S. H. Way.

Adjourn at will.

SECOND DAY.

9:00 a. m. Devotional Exercises by B. F. Kernes.

9:30 a. m. Reading Minutes and Miscellaneous Business.

10:00 a. m. Subject, What is the object of the S. S. work? H. A. Albright, H. T. Moffitt and others.

11:00 a. m. Subject, What is and has been the result of the S. S.? W. W. Hayworth, W. W. Lawrence, J. R. Commer.

12:00 m. Subject, Have we all considered the importance of our influence in the S. S. work? L. E. Brady and others.

1:00 p. m. Adjourn for Dinner.

2:00 p. m. Subject, What can the S. S. do for the advancement of Home Missions? Rev. W. R. Brown, H. T. Moffitt, J. W. Patton, E. A. Moffitt and others.

3:00 p. m. Subject, ought not the Principles of Temperance be taught in S. S.? Rev. J. A. Webster, C. D. Williamson and others.

3:30 p. m. Subject, Can a S. S. be run successfully without the lesson helps and Singing? General Discussion led by Hiram Freeman, E. H. Jerrel. Music, etc.

4:00 p. m. Unfinished Business and adjourned.

Sunday 9:30 o'clock, S. S. Mass Meeting.

11:00 a. m. Preaching by ———.

2:00 p. m. Preaching by ———.

We could not get all the speeches on the program. The subjects are left open; so we invite all Sunday school workers to come and take a part.

W. W. HAYWORTH,

L. E. BRADY,

H. T. MOFFITT,

Committee.

CHILDREN'S CORNER.

MY DEAR CHILDREN:—I must commence my letter to you this week by thanking you for your words of appreciation for what I have tried to do for the little BAND of cousins, and especially must I thank our little friend, Pattie, for her kind and encouraging letters. We never get so old but we like to know that our efforts to do something for others are appreciated, and again I say thank you one and all. Uncle Barry was home for a day or two last week and he appears much better than when he left for Virginia in May. He has now gone to Buffalo Lithia Springs, Va., where we hope he will rapidly recover his health. He will be gone for a month. Now children, while he is away let us, one and all, do our mite toward making our Corner the most interesting part of the SUN that when he comes home he may have something nice to say about your work. We have lots of new cousins writing to us and now if those whose names used to be seen in the CORNER will come forward again with kind word and good works we will make many happy. When you write, always sign your name so we can print your letter. This week we got a real nice letter from a little cousin at Moorings, V., but there was no name signed to it so we could not print it. Let us still continue to pray for Uncle Barry and Aunt Minnie. Please remember the proposition made by Margaret Etheredge a few weeks ago. Uncle Barry says he thinks it a good one and hopes the communion set will be ready by the time the next session of Elon College begins. Let us send our contributions to her, and she will let us know occasionally how she is getting along.

Cordially.

UNCLE TANGLE.

PROVIDENCE Va., JUNE 21, 1891

DEAR UNCLE BARRY:—As school is over and I am home I thought I would write my first letter for the Corner. I am so sorry you are sick and cannot be with us. I hope it won't be long before you can come and preach for us again. I will ask a question: How old was Joseph when he was cast into the pit in the Wilderness? Enclosed find a dime for the Band.

Love to all,

ETTA SPAIN.

Etta, write for us again, we all like to hear from as many as possible. Uncle Barry is improving, we think and hope he will soon be able to resume his labors.

PROVIDENCE, Va., JUNE 23, 1891.

DEAR UNCLE BARRY:—As I had never written a letter to the Corner before I thought I would write one this week. The weather is very warm. I am glad our school closed be-

fore it got so warm. I like to go to school but I don't think I would like it this warm weather. I enjoy reading the cousins' letters very much, and also Uncle Tangle's. I am so glad your health is improving. I hope you will be able to come to see us at Providence soon. I will ask the cousins a question: How long was King Hezekiah's life prolonged? I send one dime for the BAND.

Your loving niece,

ALLIE GIBSON.

Allie, we think your first letter for the Corner is splendid. Write as often as you can.

PORTLAND, Mich.

DEAR CHILDREN: It is a precious thought and as true as it is precious, that, by little acts of kindness, we can make somebody happy each day of our life. Let me tell you in rhyme of dear little May—and may her kindness to her sightless brother inspire us all with a purpose to do good as we have opportunity.

LITTLE MAY.

Little May has a blind brother

Whose eyes to earth's beauty are sealed;

Only next to the love for her mother,

Is the love that to him she doth yield.

Always willing to drop any pleasure,

And be to him su shine and eves,

She's Johnny's most be utiful treasure.

That shines 'neath the beautiful skies.

Now, dear girls and boys of this Corner,"

Be as kind and good as is May:

As she gladdens the life of her brother,

Go gladden some life every day

D. E. MILLARD.

COURTLAND, Va., JUNE 22, 1891.

DEAR UNCLE BARRY:—I was very sorry to see but one letter from the cousins last week. I hope they will do better in the future. I feel as though we do not take the interest in the Corner we ought. I would like to write every week if I could, but I cannot. Papa has been bad off with the rheumatism for three weeks; he has been as helpless as a baby, but I thank the good Lord he is improving a little. I will answer Maggie Caffey's question: It was Pilate that spoke in behalf of Jesus when they were about to crucify him. I will ask a question: Where were Jesus disciples first called Christians? I would like for Uncle Barry or Uncle Tangle, one, to inform me in what way I can become a member of the Band and how I can send small amounts of money to the Band. Will you take postal stamps. I must close. Love to aunt Minnie and the cousins.

Your niece,

LOLO A. BEALE.

Lolo, your interest is commendable, and we are glad of it. You already belong to the BAND. Yes, you may send postage stamps if you choose. Write as often as you can. May our Father bless you and yours.

Obituary.

SARAH KINGREE was born Jan. 1, 1807, and fell asleep in Jesus, May 16, 1891, aged 84 years, 4 months and 15 days. Truly it can be said of Mother Kingree, as she was familiarly called by all, that "she rests from her labors and her works do follow her." She was probably the oldest member by service in the Master's vineyard that belonged to this Conference. The exact time of

conversion and joining the church is not known, but by other data that is well known it was over 60 years ago. She was strongly attached to her church and as long as health would admit was always found in her place in the house of God. At each communion since I became pastor of the Linville church one or both of the deacons assisted me in carrying the emblems to her home and thus she was permitted to enjoy this blessed feast to the soul, at such services she always expressed a longing to be with Jesus.

Calmly as the babe falls asleep on its mother's breast, so did Mother Kingree "lean her head on the Savior's breast and breathe her last out sweetly there."

She passed her declining years in the home of her only daughter, Sister J. A. Payne, of Linville.

On Monday, May 18, a sympathizing congregation met in the church where she had so long been a worshiper and listened to the lesson of her life from the words of Paul in 2 Cor. v. 1. Her old neighbor, Rev. Benjamin Miller was present and assisted in the service at the church, and performed the last sad rites at the grave. His estimate of her Christian character as he had formed from a life-long acquaintance was that there need never have been any question as to where she belonged. He said, in substance, that her whole life seemed to indicate a devotion to the church and a personal consecration to Christ that stands out in pleasing contrast to much that has to be taken as Christianity today.

Her body sleeps in the cemetery at Antioch beside her husband, awaiting the summons that will bid her rise, clad in immortal youth, to dwell forever in that sinless, deathless land. May the consolation that must come to her mourning friends from a knowledge of her present happiness and the assurance of her eternal bliss sustain them, and while they mourn the loss of her companionship yet it is not without hope. At last may they all meet in that far away home of the soul is the earnest prayer of their pastor.

D. A. BARNEY.

[Eerald of Gospel Liberty please copy, by special request of her friends. D. A. B.]

The Two Dwellings.

Jesus said, "I go to prepare a place for you," and the place he is preparing will be glorious beyond description. Just how he is preparing it, we hardly know, but we are willing to trust that to him. Now while he is preparing a place for us, the Holy Spirit upon earth is preparing a place for Him. We are temples of God. He would dwell in us and occupy every room of our soul from cellar to garret. Should we not try to make His dwelling place upon earth something like the place He is preparing for us in heaven? Should we not make Him feel at home in all our plans and enjoyments, just as we expect Him to make us feel at home in heaven? Heaven upon earth is a Christian heart thoroughly prepared by the the Spirit for the indwelling Christ, and unless this place on earth is prepared for Jesus, there will be no fitness for the place in heaven. There must be the inward preparation for the outward place. We must correspond to our environment.—Christ fills heaven. Let Him fill us, and we will have a little heaven upon earth.—N. C. Baptist.

Vacation at Elon College.

Doubtless a few lines from Elon would be read with interest by the students who spent last year so pleasantly and profitably here. Therefore, I will write something of how we are spending vacation at the College.

After a pleasant trip home, in Randolph Co., N. C., where I had the pleasure of attending services at my home church, New Center, on the second Sunday, and Saturday before, in June, I returned to Elon on Monday the fifteenth inst. I did not find it as lonely as I expected. All were cheerful. In fact Elon is such a pleasant place you can't help being cheerful. But, of course it is not like it was when all the students were here. The bell hangs silently in its place awaiting the sexton's command next September, when it shall summon scores of students to their work. The hurrying footsteps of students in the halls and up the long stair-ways are hushed, and the death like stillness seems to creep from room to room whispering, "*they are gone.*"

The College and dormitory are no longer lighted up at night by the lamps of studious boys and girls pouring over difficult problems and hard sentences, but instead the windows seem to stand aghast because of the dungeon darkness within. To an old student viewing this loneliness, his mind is caused to revert to other days and to think of each of the 118 students who were here last year; and, in his imagination he sees them all return to their respective places to spend vacation. Some have improved a great deal, others have not. The former are an honor to the institution, the latter are not because they did not burn their lamps to an advantage while in school. Just so by the light of their influence. It will be diffused to little or to no effort for good. We have Sunday school every Sunday morning. Our school numbers thirty-five or forty. Mr. S. A. Holleman is superintendent.

While it is lonely about the College the monotony is broken in our village by the sound of the carpenter's saw and hammer. The building fever is running pretty high, but we still hope for more dwellings to be put up this summer than are now contemplated, that every demand next year may be readily supplied. Real estate is advancing and men who know what a good investment is, say that a good house and lot at Elon is a good investment. Take advantage by buying you a lot and building a good house on it.

W. P. LAWRENCE.

Elon College, N. C., June 22, '91.

A Praise-Worthy Example.

Good examples are always to be commended, because of their far reaching influence. This is true in everything, but particularly so in temperance. And a strikingly good example was the rule adopted by the

New Jersey State Editorial Association, which passed through Washington D. C., last week on a special train bound for White Sulphur Springs, Luray Cave and other interesting points in Virginia, prohibiting the use of intoxicating liquor on their train. This rule, which was unanimously adopted by the association, says that no liquor shall be brought upon the train, nor shall any be placed upon the tables at any hotel in the presence of the ladies by any member of the party, and provides that its violation shall be followed by a forfeiture of the ticket of the violator at the point in the route where it may occur. There were 175 in the party, and that their adoption of this rule will be productive of good, not only in their own State but everywhere it is heard of, cannot for a moment be doubted; it will be talked about, written about and commented upon by the members of the party and their friends, and the same rule will be adopted by other parties, large and small.

When intoxicating liquors shall be banished from all excursion parties, public and private, a great reform will have been accomplished, much misery avoided and many crimes prevented. Many a young man, and truth compels me to say many a young girl too, began his or her deviation from the narrow path of honor and rectitude with a glass of wine or other intoxicant taken at the solicitation of friends in a jolly excursion party. All honor to the New Jersey Editors for the stand they have taken, and may they carry the same good idea into the columns of their papers.

C. A. S.

No Labor Lost.

To true workers in any well chosen field the words of Jesus—"One soweth and another reapeth"—afford a very comforting thought. How often ministers of the gospel, and other workers in gospel fields, seem to labor in vain. They work hard and pray much and see but little fruit of their labor. But their labor shall not be lost. They have planted and, *sometimes*, through others, the fruit will appear. God will yet give the increase.

The Sunday school teacher goes to his or her class every Sunday with an earnest and consecrated heart, telling the old story of Jesus and the cross, apparently without results. But they have not wrought in vain. All workers for Christ and in every good cause are sowing the seed which will in time be harvested by God's reapers. We may seem not to accomplish much, but what we do will tell on others, and will tell in eternity. Let us remember, however, that if the fruits of "well doing" remain to benefit and bless, the fruits of "wrong doing" will remain to harm those who shall

come after us. Let us strive then to fulfill life's great purpose by working for God and human good, and so leave behind us fruit which will abide to bless, and not curse the world.

D. E. MILLARD.

Portland, Mich.

Changed.

"We shall not all sleep, but we shall all be changed." This is true in quite another sense from that in which we usually think of the apostle's familiar words. To him who has not yet been called upon to "sleep," but who has just laid away a dear one—a child, perhaps—in whose interest his life forces seem to have centered, all the world without is changed. And this means change within. There is no house-corner but wears a different aspect. It is a new and strange world to him who is left to tread it still. The one is taken, the other left; the one is changed because he sleeps, the other is changed because he still lives on. And all this is "in a moment, in the twinkling of an eye." Our life path is not straight, nor does it lie in gently varying curves. God marks his ways for us with angles. We may think we see miles ahead, but quickly we are whirled around an unsuspected corner. The whole direction is altered; the sun suddenly turns our shadow to a new point of the compass: the foliage that shone like translucent gold becomes in a moment dun and darkly green. The old path is in sight no longer, turn and view the road as we may. As we go on the aspect changes, the sight changes, the man changes. This is what we live for—to move in new appointed ways. It is not ours to sleep as yet, but we are changed because a dear one sleeps. One day we too shall sleep. Shall others then be changed, and move to their new-appointed ways? Love turns our course. Love makes life life—*S. S. Times.*

We Should Be Holy.

Albert Barnes has given the following forcible reasons why we should be holy: "A man who has been redeemed by the blood of the Son of God should be pure. He who is an heir of life should be holy. He who is attended by celestial beings, and who is soon—he knows not how soon—to be translated to heaven, should be holy. Are angels my attendants? Then I should walk worthy of my companionship. Am I so soon to go and dwell with angels? Then I should be pure. Are these feet so soon to tread the courts of heaven? Is this tongue soon to unite with heavenly beings in praising God? Are these eyes of mine so soon to look on the throne of eternal glory, and on the ascended Redeemer? Then these feet, and eyes, and lips, should be pure and holy, and I should be dead to the world, and live for heaven"—*Anonymous.*

A Christian Vacation.

Religion is an every-day, a work-a-day service, but it is also a holiday privilege. Religion is not something to toil over when one is at his tasks and on exhibition; it is something to rest in and be refreshed by and take comfort with when by one's self and taking one's ease.

Some people think of religion as the labor of the Sabbath Day, as carpentering or book keeping is the labor of the week-day. One may do religious labor on Sunday, and get wearied by it and need a rest from it; but the labor is not one's religion, tho' it is religious labor. The hard-working Sunday school teacher, if busily employed during the week, may find this Sunday labor exhausting and may need a vacation from the week-day work; but when he leaves his class behind him and goes to the woods or the seashore or to some foreign land for a summer's rest, he does not leave his religion behind him where he leaves his religious labor. They are mistaken who think all religion is in labor. Religion may bid labor in the church or the Sunday school, just as it may bid us labor in the shoe shop; but the labor is only the service which, for the time, our religion sets us at, not the religion itself. That is deeper than hand or tongue.

So when one leaves his home, for his vacation, if he loved God before, he loves him still; if he loved his fellowmen before, he loves them still, and Jesus Christ tells us that the chief part of religion is to love God most, and to love one's neighbor as one loves himself. One who has the well-spring in his heart, this which is what religion, or Christianity, or conversion, or faith, or consecration means, he carries his religion with him wherever he goes, just as truly as he carries the organ of his body. He could no more leave his religion behind than he could leave his pulsing heart.

Religion has close relations to vacation. "There remaineth a rest for the children of God." Some of us do not think enough of "the peace of God which passeth all understanding." God is not all taskmaster, bidding us go work in his vineyard until sundown. He will give us the noonday hour, and the evening hour. He is an affectionate Father, and lets us have our play as well as our task, for both are good for us.

The soul that loves God first, and then loves his fellowmen, will love them just as much in vacation as in term time; it will be only the expression of the love that will vary. The Sunday school class may be left behind; but the affectionate spirit will be affectionate still, and cannot help finding some less laborious way of expressing itself. One will not take his rest selfishly so as to annoy others. He will be thought-

ful, tender, gracious, kind. He may save his strength and do very little; but there are many grasping, insistent things which he will not do. For he carries the same heart religion with him, which intermits only its more exhausting expressions, but still rests in its abiding peace and love.

There are few cases in which vacation will take one beyond the opportunity to confess Christ. The voice may not do it, but the presence of the body will do it on the Sabbath Day. It is not a weariness to go to God's house on Sunday morning; it is only a change and a rest. A Christian can at least, whatever he is in vacation, let every one know what is his faith by taking the opportunities that come to him of worship with God's people in his courts. That may be all that he feels he can do, but he owns that much of ex-ample to those with whom he spends the weeks of rest. He should not appear as a godless man. Very likely that form of religious labor which he wearies himself with during the year should cease for a while, but there should be no question, when Sunday comes, where he stands. If he observes his Sunday rest and worship he will be all the surer, in conversation and demeanor, to live a real Christian life during the weeks of his rest. It is to be suspected that the man who drops all his religious observances during his vacation has made them only a toil and a profession at home, and that he is glad to get rid of them for a season. The beauty of holiness is as beautiful in summer as in winter.—*N Y. Independent.*

Some Good Rules.

In an exchange we find the following rules, which were very much enforced upon us when we were young, and we do not think they would injure the world to be practiced now a little more universally:

- Never exaggerate.
- Never point at another.
- Never betray a confidence.
- Never neglect to call upon friends.
- Never leave home with unkind words.
- Never laugh at the misfortune of others.
- Never give a promise which you do not fulfill.
- Never send a present, hoping for one in return.
- Never speak much of your own performances.
- Never fail to be punctual at the time appointed.
- Never make yourself the hero of your own story.
- Never pick the teeth or clean the nails in company.
- Never fail to give a polite answer to a civil question.
- Never question a servant or a child about family affairs.

Never present a gift, saying it is of no use to yourself.

Never read letters that you may find addressed to others.

Never fail, if a gentleman, of being polite and civil to ladies,

Never call attention to the features or form of any one present.

Never associate with bad company, have good company or none.

Never look over the shoulder of another who is reading or writing.

Never appear to notice a scar, deformity, or defect in any one present.

Never refer to a gift you have made, or a favor you have rendered.

Never arrest the attention of an acquaintance by a touch; speak to him.

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Mental Slander.

It is otherwise called suspicion. Courts and officers of the law may deal with suspicions in order to protect society, but it may reasonably be doubted whether a discreet man who is always careful in the selection of friends, is in danger of harm at the hands of "suspects." If he is not in danger, he should not be concerned, except as all honest men should be interested in the protection of another's character against unjust censure. The law considers a prisoner innocent until proven guilty. The law imposes "hardship enough upon those merely suspected before their trial. Christian gentlemen needlessly and cruelly add to the burden by the expression of suspicion and by insignificant insinuations. The statement of a gossip, or a newspaper item which says "it is alleged," is not sufficient evidence upon which to base even a mental charge of guilt. Such condemnation is not just from a Christian standpoint, to say nothing about that sentiment of fairness which is more or less common to all men.

In ninety-nine cases out of every hundred those who retail those mild slanders called suspicions have no positive knowledge concerning the things they talk about. They should be boldly condemned for their meanness. In the great majority of cases it is not necessary to judge at all in the case presented. One can afford to say, "I don't know." It can give a Christian no satisfaction to find a man guilty of sin or believe him to be so. On the contrary, it is his privilege to defend the unfortunate one as long as he can help him toward a better life. Suspicions are the kicks given a man after he is down. They should have no place in a Christian's mental life. — *Ec.*

Safety in Activity.

Phillip Brooks has forcibly said, that "Christ did not spend his life in trying not to do wrong. He was too full of the earnest love and longing to do right, to do His Father's will." The religion of Christ in the soul is something positive. If the heart of the Christian is full of love to Christ and of a desire to glorify Him, there will be needed but little effort to avoid the wrong. If our consecration is thorough and entire, we shall be too busy with the Master's work, to find time to yield to sin and temptation. Indeed, temptations to wrong diminish in proportion to our Christian activity and fidelity. Satan soon finds that his efforts are vain, when directed against the active, busy, working Christian. Would we be annoyed less by the temptation of Satan, let us see that we are more and more constantly engaged about the work which God has given us to do. Satan withdraws at last from the field, when he finds the Christian *always busy* about his work. — *Central Baptist*

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—:O:—

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Cherish Holy Influences.

To every young man and woman, there come critical periods of the greatest possible moment. Very early in their lives, in many instances, they are called upon to answer, in their own hearts, questions concerning not only the present hour, but the never ending future. But of all questions, the most momentous, the most radical, the most solemn, is that which pertains to an acceptance of Christ, or a rejection of Him. And such a question never comes to any heart, in any deep, searching and commanding manner, except as it is presented by the Holy Spirit. And with this question there is produced a sense, more or less strong of obligation to answer it rightly, that is, to answer it affirmatively, to respond promptly in favor of God's claims and the soul's highest good. Such is a most critical period. Such is the time to heartily cherish the holy influences which throb around the heart. But, alas, how many young people have impulsively, passionately and more or less persistently, dissipated such influence! How thoughtlessly they have put out the light which gleamed into their souls! How recklessly they have quenched the early breath of the Holy Spirit, just as it had nicely begun to soften the heart! And what mute darkness has followed! What strange, icy coldness has succeeded! Oh, what a fearfully critical passage in life was experienced!

The words of F. W. Robertson are singularly apt here: "There comes to each man a crisis in his destiny, when evil influences have been removed, or some strong impression made, after an illness or an escape, or in some season of solitary thoughtfulness or disappointment. It were an awful thing to watch such a spirit, if we knew that he is on the trial now, by which his everlasting destiny is to be decided. It were more awful still to see a man who has passed the time of grace and reached the time of blindness, and to know that the light is quenched forever, that he will go on as before, and live many years and play his part in life, but that the spirit of God will come back to that soul no more forever." This sad picture is terribly true to life, unconverted reader, cherish holy influences. To-day may be the most critical time of your life.—C. H. Wetherbe, in *Baltimore Baptist*.

The Condescension of the Ministry.

Christianity never stands upon its dignity. One of its first principles is to take men as it finds them. It descends wherever man descends. To save, it finds. To find, it seeks. To seek, it goes where men are. It does not wait to be sought and found. A Christian pulpit, therefore, must not wait for men to rise to its own level where they can receive its message gracefully and tastefully, in a scholarly way, contemplatively or even candidly. It will never do to apply to the work of preaching, the *punctilio* of a very sensitive self-respect.—Rev. Austin Phelps, in "*My Note Book*."

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Richmond and Danville Railroad Company.

Condensed Schedule.
In Effect May 31st, 1891.

N. BOUND.		DAILY	
		No. 9.	No. 11.
ma. Richmond,		a3 00 p m	a2 55 a m
" Burkeville,		5 11 p m	4 55 a m
" Keysville,		5 53 p m	5 36 a m
Ar. Danville,		8 12 p m	8 00 a m
" Greensboro,		10 20 p m	10 19 a m
Lv. Goldsboro,		a2 57 p m	†8 30 p m
Ar. Raleigh,		4 48 p m	11 50 p m
mioc. Raleigh,		a6 10 p m	a1 30 a m
poses Durham,		7 30 p m	3 32 a m
Greensboro,		10 00 p m	8 00 a m
† Winston-Salem,		†8 30 p m	a7 25 a m
" Greensboro,		a10 30 p m	a10 28 a m
Ar. Salisbury,		12 20 a m	12 62 p m
" Statesville,		a1 52 a m	a1 01 p m
" Asheville,		6 55 a m	5 03 p m
" Hot Spring,		8 56 a m	7 00 p m
Lv. Salisbury,		a12 30 p m	a12 10 a m
Ar. Charlotte,		2 10 p m	1 35 p m
" Spartanburg,		5 32 a m	4 43 p m
" Greenville,		6 47 a m	6 05 p m
" Atlanta,		1 15 p m	12 30 a m
Lv. Charlotte,		a2 20 a m	a1 40 p m
Ar. Columbia,		6 20 a m	5 30 p m
Ar. Augusta,		10 20 a m	9 10 p m

NORTH BOUND.		DAILY	
		No. 10.	No. 12
Lv. Augusta,		a7 00 p m	a10 45 a m
" Columbia,		11 60 p m	2 00 p m
Ar. Charlotte,		4 00 a m	6 30 p m
Lv. Atlanta,		a7 00 p m	a8 10 a m
Ar. Charlotte,		5 10 a m	6 40 p m
" Salisbury,		6 52 a m	8 35 p m
Lv. Hot Springs,		a4 48 p m	a12 28 p m
" Asheville,		6 25 p m	2 15 p m
" Statesville,		11 02 p m	6 40 p m
Ar. Salisbury,		12 01 a m	7 34 p m
Lv. Salisbury,		a7 00 a m	a8 45 p m
Ar. Greensboro,		8 44 a m	10 30 p m
" Winston-Salem,		a11 38 a m	†12 20 a m
Lv. Greensboro,		a10 30 a m	a12 20 p m
Ar. Durham,		12 23 p m	4 35 a m
" Raleigh,		1 29 p m	7 15 a m
Lv. Raleigh,		a. 34 p m	†8 45 a m
Ar. Goldsboro,		3 10 p m	12 20 p m
Lv. Greensboro,		a8 52 a m	a10 40 p m
Ar. Danville,		10 40 a m	12 20 a m
" Keysville,		1 26 p m	4 13 a m
" Burkeville,		2 11 p m	4 55 a m
" Richmond,		4 10 p m	7 00 a m

† Daily except Sunday. a or *Daily.

Between West Point and Richmond.

Leave West Point 7.50 a m daily and 8.50 a m daily except Sunday and Monday; arrive Richmond 9.15 and 10.40 a m. Returning by Richmond 3.00 p m and 4.45 p m; arrive West Point 5.00 and 6.00 p m.

Richmond and Raleigh via. Keysville.

Leave Richmond 7.00 p m daily; Keysville 6.00 p m; arrive Oxford 8.03 p m; Henderson 9.15 p m; Durham 9.35 p m; Raleigh 10.40 p m. Returning leave Raleigh 9.15 a m daily, Durham 9.30 a m, Henderson 9.35 a m, 10.55 a m; arrive Keysville 1.05 p m, Richmond 4.10 p m. Through coach

between Richmond and Raleigh.

Mixed trains leave Keysville daily except Sunday 9.10 a m; arrives Durham 6.50 p m. Leaves Durham 7.1 a m daily except Sunday, arrives Oxford 9.10 a m. Leaves Durham 7.3 p m daily except Sunday at Keysville 1.59 p m. Lv Oxford 3.00 a m daily except Sunday; at Durham 5.05 a m.

Additional train leaves Oxford daily except Sunday 11.10 a m, arrive Henderson 12.15 p m., returning leave Henderson 2.25 p m. daily except Sunday, arrive Oxford 3.35 p m.

Washington and Southwestern Vestibled Limited operated between Washington and Atlanta daily, leaves Washington 8.40 p.m., Danville 3.45 p.m., Greensboro 5.10 p.m., Salisbury 6.34 p.m., Charlotte 7.55 p.m., arrives Atlanta 2.25 a.m. Returning, leave Atlanta 12.25 p.m., Charlotte 9.20 p.m., Salisbury 10.32 p.m., Greensboro 12.03 p.m.; arrives Danville 1.30 a.m., Lynchburg 3.35 a.m., Washington 8.48 a.m.

No. 9, leaving Goldsboro 2.57 p.m. and Raleigh 6.10 p.m. daily, makes connection at Durham with No. 40, leaving at 7.15 p.m. daily, except Sunday for Oxford, and Keysville.

Nos. 9 and 10 connect at Richmond from and to West Point and Baltimore daily except Sunday.

SLEEPING-CAR SERVICE.

On Trains 9 and 10, Pullman Buffet Sleeper between Atlanta and New York, Danville and Augusta and Greensboro, via Asheville, to Knoxville, Tenn.

On 11 and 12. Pullman Buffet Sleeper between Washington and New Orleans, via Montgomery, and between Washington and Birmingham, Ala., Richmond and Danville, Raleigh and Greensboro and between Washington and Augusta, and Pullman Buffet Sleepers between Washington and Hot Springs via Asheville.

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W. A. TURK,
Div. Pass. Agent,
RALEIGH, N. C.

RALEIGH AND GASTON RAILROAD

In effect Sunday, Dec. 1890

TRAINS MOVING NORTH.

	34	38
	Pass.	Pass. and Mail.
Daily.	Daily.	Daily ex. Sund.
Leave Raleigh,	5 00 p m	11 25 a m
Mill Brook,	5 15	11 41
Wake,	5 39	12 05
Franklinton,	6 01	12 26
Kittrell,	6 19	12 44
Henderson,	6 36	1 00
Warren Plains,	7 14	1 9
Macon,	7 22	1 46
Arrive Weldon,	8 30	2 45 p m

TRAINS MOVING SOUTH.

	41	45
	Pass. and Mail	Pass.
Daily ex. Sun.	Daily.	Daily.
Leave Weldon,	12 15 p m	6 00 a m
Macon,	1 13	7 06
Warren Plains,	1 20 p m	7 15
Henderson,	2 22	7 53
Kittrell,	2 39	8 11
Franklinton,	2 56	8 29
Wake,	3 17	8 50
Mill Brook,	3 40	9 15
Arrive Raleigh,	3 55	9 30

LOUISBURG RAILROAD

Leaves Louisburg at 7.35 a m, 2.00 p m
Arr at Franklinton at 8.10 a m, 2.35 p m
Lv. Franklinton at 12.30 p m, 6.05 p m
Arr at Louisburg at 1.05 p m, 6.40 p m
JOHN C. WINDER, Gen'l Manager.
Wm. Smith, Superintendent

RALEIGH AND AUGUSTA AIR-LINE

K. R. In effect 9 a. m Sunday, Dec. 7, 1890

Going South.

	NO. 41	NO. 5
	Passenger & Mail.	Freight & Passenger
Leave Raleigh	4 00 p m	8 35 a m
Cary,	4 19	9 20
Merry Oaks,	4 54	11 28
Moncure,	5 05	12 10 p m
Sanford,	5 28	2 10
Cameron,	5 54	4 20
Southern Pines,	6 21	5 35
Arrive Hamlet,	7 20 p m	8 10 p m
Leave " Ghio	7 40 p m	
Arrive Gibson	7 59 p m	8 15 p m

Going North.

	NO. 38	NO. 4.
	Passenger & Mail.	Freight & Passenger
Leave Gibson	7 00 a m	a m
Leave Ghio,	7 18	
Arrive Hamlet,	7 38	
Leave " Southern Pines,	8 00	5 00
Cameron,	8 58	7 40
Sanford,	9 26	9 31
Moncure,	9 52	10 55
Merry Oaks,	10 16	12 10 p m
Cary,	10 26	12 50
Arrive Raleigh,	11 01	2 45
	11 20 a m	3 20

PITTSBORO ROAD.

Lv. Pittsboro at 9.10 a. m. 4.00 p.m.
arr at Moncure at 9.55 a. m. 4.45 p.m.
Lv Moncure at 10.25 a. m. 5.10 p. m.
arr at Pittsboro at 11.10 a. m. 5.55p. m.

CARTHAGE RAILROAD.

Lv Carthage at 8.00 a. m. 3.45 p. m.
arr at Cameron at 8.35 a. m. 4.20 p. m.
Lv Cameron at 9.35 a. m. 6.00 p. m.
arr at Carthage at 10.10 a. m. 6.35 p. m.

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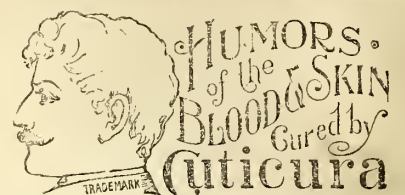
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